



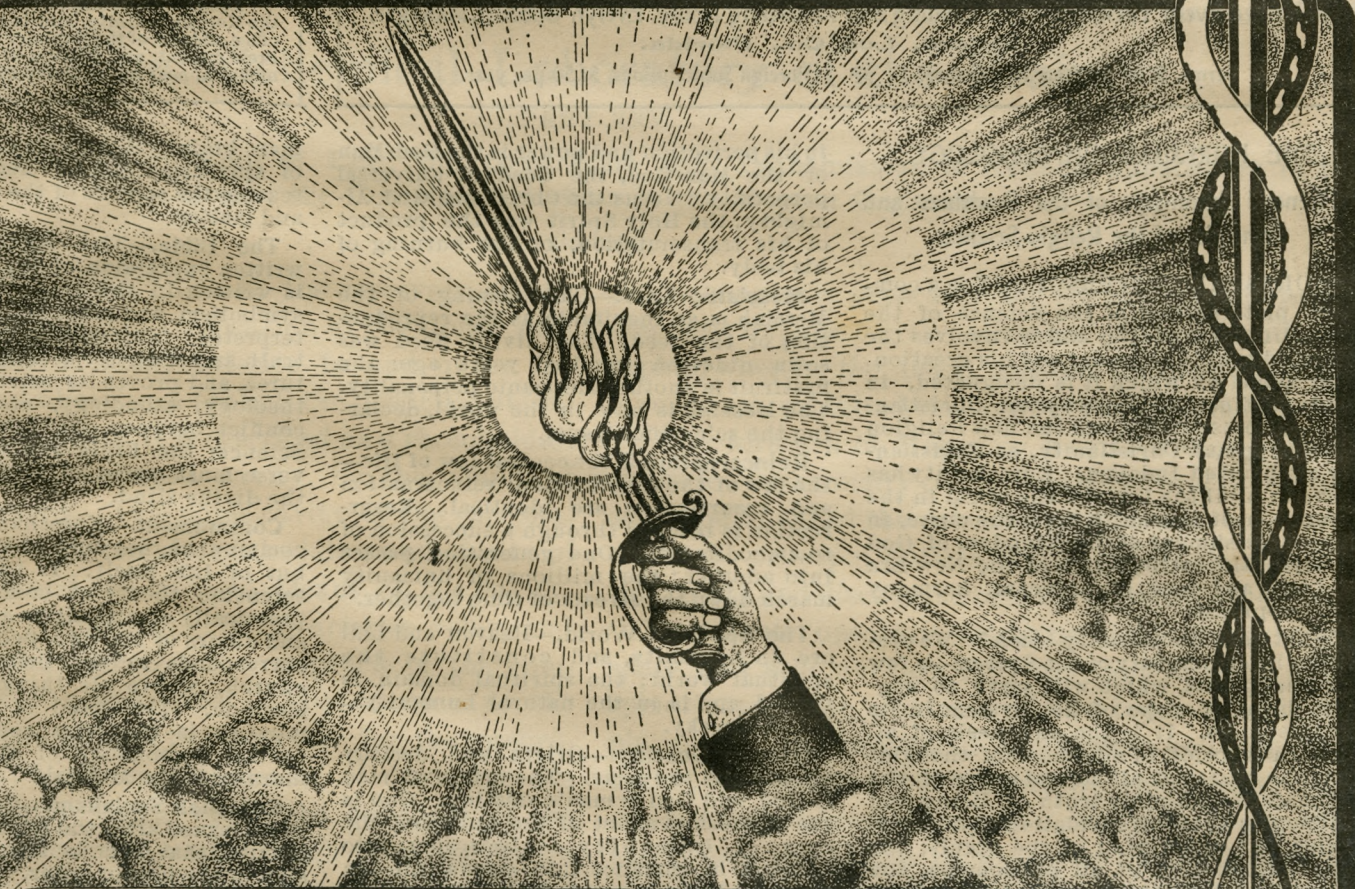
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XIX.

ESTERO, FLA., NOVMEBER 7, 1905.

NUMBER 22.



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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

PROF. U. G. MORROW, Editor.

Make Money Orders payable at Estero, Fla., to The Guiding Star Publishing House, and address letters containing same to the same office.

The First Department of THE FLAMING SWORD is conducted by KORESH, not by the Editor; and all communications concerning this department should be addressed, KORESH, FLAMING SWORD, Estero, Fla.

Everything pertaining to the Editorial Departments—questions, discussions, and criticisms, and all articles or communications for publication in any of the several Departments, except the first, should be sent to EDITOR, THE FLAMING SWORD, Estero, Fla.

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Published Every Tuesday by The Guiding Star Publishing House, Evelyn Bubbett, Manager, Estero, Lee Co., Florida.

Terms, \$1.00 per Year in Advance. Foreign Subscriptions, \$1.50 per year.

BRIEF DIRECTORY

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KOreshan UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xix. No. 22.

ESTERO, FLA., NOVEMBER 7, 1905. A. K. 66.

Whole No. 631

The Alchemical Laboratory of the Brain.

PART XXV.

The Royal Reservoir or Font of Life; the Generation and Transmission of Refined Substances in the Brain; the Complex Activities in the Human Organism.

KORESH.

THE FOURTH VENTRICLE, the reservoir of life, the royal font, has its location at the upper portion of the spinal column, anterior to and under the cerebellum, and above and behind the medulla oblongata and pons varolii. It is described as a rhomboidal, lozenge or diamond-shaped cavity; by the standard works on anatomy. This noble cavity of the encephalon is the receptacle, mainly, of the juices and spirits of the arbor vitæ and the choroid plexus of the cavity. As the choroid is constituted of the arteries, veins, and fibres of the cerebellum, it is the receptacle of the mingled juices of these sources of contribution to the cistern which constitutes the reservoir for the cerebro-spinal system; for from this center of discharge are derived the fluids which water the meninges of the brain and spinal column, and through these the entire fabric of animal life. The meninges or coverings of the brain are extended the entire length of the spinal column, and thence throughout the nervous system—extending to the muscles and their sheaths, into the aponeurosis, and thence into the bony fabric.

The royal reservoir extends from the valve of Vieussens, in the aqueduct of Sylvius, to the calamus scriptorius, the lower terminal point of the ventricle. The ventricle is narrow, or pointed at both its upper and lower extremities, and broad about midway between these two points. For a full anatomical description, consult any standard work on anatomy. The royal reservoir or font of life is not merely a cistern for the collection and distribution of the fluids and juices of the cerebellum, but is, *par excellence*, the primary

electro-magnetic generator for the currents of electro-magnetic impulse for the stimulus of the torcular herophili, wherein the brain receives its first pulsatory momentum, exhibited throughout the dura mater.

The foramen of Magendie, a small opening almost at the lower extremity of the ventricle, and in its roof, at the point called the calamus scriptorius, constitutes one of the principal outlets for the juices collected into this cavity and discharged into the subarachnoid space. Other minute openings discharge into the subdural space, and still another, into the central canal of the spinal cord. The meninges of the brain, namely, the pia mater, the arachnoid membrane, and the dura mater, are sheaths of the encephalon which are continuous through the entire length of the spinal cord. For this reason the spaces between the membranes of the brain continue throughout the length of the cord; and for this reason, also, the juices expressed from the fourth ventricle find their way not only to the extremity of the spinal column, but through the entire ramification of the nerves from this central axis of their distribution. The same coverings which environ the brain and cord extend their functions through the nerves, into the muscles and bones of the fabric. The vermiform process of the cerebellum, into and through which the arbor vitæ contributes its fluid and spirituous essences, is a threefold elaborator, and contributes its juices in a threefold character into the fourth ventricle, or vital font, whence these juices are distributed in a threefold system throughout the body.

That the student of Koreshan Science may under-

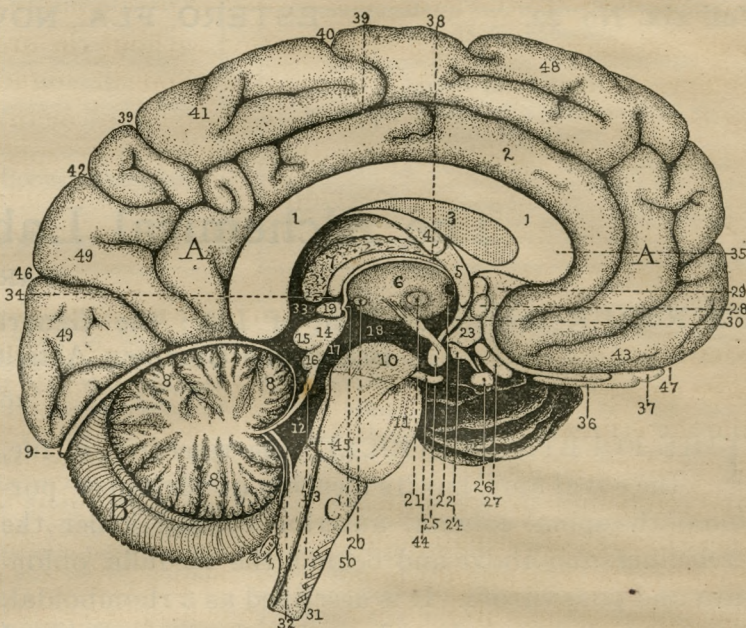
stand the difficulties under which the material scientist labors in his attempts to unravel the mysteries of life, we call attention to the mysterious little substance called radium, because it radiates its properties in a peculiar manner, without any apparent change in its quality or quantity. It is known that radium as a distinct substance discharges what the scientists have heretofore called a mere mode of motion, but what is now regarded not only as substantial, but also as matter. It is also known that radium, with certain properties of matter, will distribute and transform its substance, with its properties, to other forms and other properties. Radium is known to become helium. Now, when we consider the fact that the substance which radium emits and changes was only a short time since called a mere mode of motion, but now, electro-magnetic atoms, corpuscles, ions, or electrons, may we not regard it as certain that in the human organism there are as subtle operations in progress as we find in Nature, outside the human fabric?

There are in the human organism as many kinds of force and function as there are in universal Nature. The nerves are not the finest mediums of communication of the forces of the functional operations of the body. The inductive processes of the brain and nervous system are as complex, intricate, and refined as in Nature, outside the human organism. The induction of the secondary from the primary current of electricity is a means of the metamorphosis of a current of a given quality (and substantial), through insulations which separate the primary from the secondary coil. The induced magnet is an example of what Nature may provide in the human economy, and which the materialistic student of the economy of human life seems almost if not entirely to ignore. In our exposition of the forces of the brain and its functions, and especially in this present exposition of the royal font, we shall give some attention to the laws of induction, whereby some of the phenomena of vital activities are induced.

The finer juices or essences of the brain are materialized from electric and magnetic spirit, which, though unappreciable by the ordinary sense, is nevertheless substantial, though not material. An essence flowing through the fibre, through the fascicles or sheaths, may become the medium of an electric current of its own given tension, and in the opposite direction from the flow of the nerve current. A stream of water may flow in one direction, and at the same time a current of electricity will flow in the opposite direction. Currents of different tensions, if properly octaved, will flow in opposite directions over the same nerve, at the same time. Wherever there are electric currents flowing through insulated fascicles, there are generated corresponding magnetic soul currents, the counterpart of the coördinate spirit. All ganglia are magnetically devel-

oped but generate secondarily, by induction, their evolved electric currents. The cerebral and cerebellar cortex transmits, inductively, the magnetic and electric spirit without the intermediation of nerves, from one cortical area to another, throughout the entire cortical area.

It may be known, then, that the absence of nerves is no guarantee that substance of a very refined character is not transmitted everywhere, wheresoever the gray matter of the encephalon exists. When the so called scientific world maintained that magnetism and electricity were mere modes of motion and not sub-



THE HUMAN BRAIN—Left Hemisphere.

A, A, cerebrum. B, cerebellum. C, medulla oblongata. 1, corpus callosum. 2, convolution of corpus callosum. 3, septum lucidum. 4, fornix. 5, anterior pillar of fornix. 6, optic thalamus. 7, velum interpositum, or interposing veil. 8, arbor vitæ, or tree of life. 9, tentorium cerebelli. 10, crus cerebri. 11, pons Varolii. 12, fourth ventricle. 13, posterior median fissure. 14, corpora quadrigemina, with nates (15) and testes (16). 17, aqueduct of Sylvius. 18, third ventricle. 19, conarium, or pineal gland. 20, posterior commissure. 21, middle commissure. 22, foramen of Monro. 23, tuber cinereum. 24, infundibulum, or funnel. 25, corpus albicans, or kidney. 26, glandula vitæ, or pituitary gland. 27, optic nerve. 28, anterior commissure. 29, beak or rostrum. 30, anterior crura of fornix. 31, processus e cerebello ad testes. 32, processus ad medullam. 33, transverse fissure. 34, arachnoid canal. 35, genu of corpus callosum. 36, olfactory nerve. 37, olfactory bulb. 38, place of Lyra. 39, calloso-marginal fissure. 40, fissure of Rolando. 41, parietal lobe. 42, parieto-occipital fissure. 43, orbital lobe. 44, third nerve. 45, points to place of calamus scriptorius. 46, occipital fissure. 47, place of crista galli. 48, frontal lobe. 49, occipital lobe. 50, crura conarium, or legs of pineal gland.

stantial, it could not be supposed that these substances were either transmitted or capable of being materialized; but since it is admitted that electricity and magnetism are substantial, and that ions and electrons are corpuscular, though the real character of these refined metamorphic states is at present only known in the science of Koreshanity, radical changes are taking place with thinking men regarding the possibilities of the transposition and transformation of the spiritual degrees of substantial product.

At this very point let us again urge the student to

distinguish between material and spiritual substance. Matter and spirit are coördinate and coöperative qualities of substantial stuff, both being substance but not matter. Herein is where the more advanced experimental investigators are making their great mistake. The electron is not the first emission from radium, but the result of a marriage between the substance of radiation and the condition which the radiatory activity meets in its discharge. Before the true character of the activities of the cerebrum and cerebellum can be known, the laws of correspondencies must be comprehended. The science of correspondence is the greatest of all the sciences, for it enables the ones versed in it to comprehend the character of form and function without the ordinary, abnormal, and experimental methods in vogue for the attainment of knowledge. Experimental methods for the acquisition of truth are invariably misleading, and will, so long as employed, compel the investigator to drop one conclusion for later and succeeding ones.

One would ordinarily suppose, from the modern anatomical point of view, that the fibres of the cerebellum were mostly and mainly derived from the cerebrum; but the three lines of fibre connecting the cerebellum with the three points of contact between the cerebrum and cerebellum are reciprocally derived from both of these organs of the encephalon. The *processus e cerebello ad testes* is an intermingling of projections from the center of the white matter of both hemispheres with the *fibrae propriae* of the cerebellum. The juices from the cerebellum, within the nerve channel passing toward the conarium through the *processus e cerebello ad testes*, marry coördinate juices from the cerebrum; for the purpose of depositing its materialized semi-solid matter within the conarium itself. The fascicular juices are discharged into the royal font. The *processus e cerebello ad testes* is called the superior peduncle; this runs along under the corpora quadrigemina, and constitutes a part of the roof of the fourth ventricle—the royal font under consideration. The *processus ad pontem* constitutes the middle peduncle, and the *processus ad medullam* is the inferior peduncle. From all three of these sources the fourth ventricle receives its fluid through the marriage of juices from both the cerebrum and cerebellum. These peduncles, decussating through the vermiform process of the cerebellum, intercommingle the fibres of the cerebrum with the cerebellum. The middle one, the largest of the three peduncles, forms the middle and largest of the three commissures of the cerebellum, uniting its two lateral halves through the three divisions of the vermiform process.

It will be noticed that the fourth ventricle is distinct in character and function from the other ventricles already considered. While the aqueduct of Sylvius is by some anatomists called the *iter e tertio*

ad quartum ventriculum, which would indicate that it unites the third with the fourth ventricle, it in fact is separated by the valve of Vieussens, which acts as a balance or fulcrum of the beam which alternates with the alternate filling and emptying of these two ventricles in their distinctive directions. The valve prevents the fluids of the third ventricle from emptying into the fourth ventricle, and *vice versa*. In the living subject these ventricles never commingle their juices.

The cerebro-spinal fluid of the anatomists should therefore be called the encephalo-spinal fluid, for it is derived from both the cerebrum and the cerebellum; but its most vitalizing and conservative substance is contributed by the activities of the cerebellum—the Tree of Life. The most refined and subtle of the essences projected from the royal font contribute through the pneumo-gastric nerve, branches of which may be traced directly to the organs of generation. It is the font of life, because it has to do immediately with the processes of generation; and through the male organism is the main source of the production of the sperminal beginnings of the recreative processes of conception.

We leave for another chapter the consideration of the correspondential relations of these microcosmic functions with the corresponding functions of the universal or Grand Man, as not the least important part of our exposition, for the reason that our study of the microcosm is for the purpose of comprehending the character of the processes and progress of the unfolding man in the consecutive order of his progress toward and into the universal kingdom, to be inaugurated through the measure of the Temple of God, which is the measure of the Temple and Kingdom of the righteous humanity.

(TO BE CONTINUED.)

The Necessity for a Baptism.

LUCIE PAGE BORDEN.

HERBERT SPENCER has shown that to put any one person at the head of society and to cater absolutely to that person's tastes, desires, and prejudices is to produce an absolutely selfish being. Society thus thwarts its own purpose in making a ruler. Louis XIV was followed by a revolution. Not that he may be defined as an absolutely selfish being, but as the best expression of absolutism known in modern times.

The purpose of government is therefore defeated by the weakness of the man. The ruler is not found until the outpouring of a spirit which is wanting in the world. The hope of producing social progression has its root in a comprehension of the laws of the physical universe.

Holiness unto the Lord means wholeness, or the union of the two principles, masculine and feminine in one form—the neuter beings. Of these it was said, "male and female created He them."

The Lost Muse.

DOUGLAS ARTHUR TEED.

(This little poem is an early "fragment," written among the ruins of Old Rome, sometime during the year 1890, and soon after the writer arrived at that locality for his first visit. A son takes pleasure in dedicating this little fancy to his father, DR. CYRUS R. TEED (KORESH), on the occasion of his sixty-sixth birthday, with a wish for the continued felicities of a ripe age and great work done.)

While yet unformed, and in the lap of youth,
With loving hands to smooth my childhood's way,
Came glowing Hope, and ever-growing Love
For that exalted force which men call Truth;
Something within (although I could not name)
Spurring to action presumptuous thought—
Ay, whispering, with piercing breath, "On! on!"
No heights in earth, in all that classic path
Where centuries of fame by mortals wrought
Are draped in wreaths and bear the costly urns,
Too high for thee to climb where honor leads!

So spake my soul in oft recurring speech—
Though blind belief replied in smiling faith,
Reflection, that endless plain where Reason feeds,
Bore fruit of most peculiar pith.
Reason, of youth's credulity questioned oft,
How master Art outside her classic halls?
How grow a plum in soil prepared for sage?
Draw strength, of ripeness full, from fiber soft?

So yearned my soul for Athenian bread,
Ay, hungered it for Cæsar's resting-place—
Where Plutarch's fame and Angelo's angels stand
With faces wrapt beneath the Albion range—
Where genius sleeps and every gentle grace.
Years passed by in prayer, a new day came,
My steps I found, indeed, where Tiber flows;
Beside the shrines of ancient art,
Through arches wasted by devouring time,
O'er mounds and tombs (inscribed by whom, who
knows?)

By shattered pillar and encrusted urn,
Walked on and pondered in the after-glow.

"Thou temple of earlier times," I cried—
"Where empire sat enthroned, and heroes died!
Thou seven holy mounts where fountains flow
Amid a thousand forms from marble hewn;
Where are the gifts my earnest prayers did claim?
The tongue inspired, the pencil charmed to limn
The rarer glories of transcendent day,
The slanting shadows on the Roman plain,
The winged thought of man's or flight of bird?"

O! now I wend and falter on the way
Wherein fond visions' ardent footsteps flew!
My thoughts are vague, my pencil's lines are dim
Beside the wonders of this rich decay—
The Muse so courted now hath flown away!

[EDITOR'S NOTE.—It is interesting to note a coincidence relative to the selection of the above poem, which was read by its author at the Solar Festival Entertainment, October 18. Mr. Teed arrived in the afternoon from Estero Island too late to hear the address by KORESH, who, as noted last week, reviewed the events of 1870, referring to the Papal power and "the seven hills of Rome." The poem was selected at random from unpublished fragments of fifteen years ago, as a token for the Anniversary; and strangely enough, it calls to mind scenes in Rome, and contains the strong line, "Thou seven holy mounts where fountains flow."]

New Century Studies and Reviews

Lucie Page Borden

THE ADVANTAGES OF SUCCESSFUL COMMUNISM.

The Service and Support of the State by Vidual Citizens; Fallacy of the Doctrine of Human Equality.

THERE IS MORE DIGNITY in performing uses to the state than in restricting them to the task of providing for the needs of a smaller department. In a community where every man works for the good of the whole, a citizen has no anxiety for his own future, providing this community be established on a successful basis. He is not impelled to strive for the sake of depriving someone else of a living; nor is he obliged to turn his energies toward those burdens which usually devolve upon the members of a society composed exclusively of two classes, the laborers and the drones. The first requisite for success in a state of social progress is to put the members on a footing of equality, according to the socialists. This may be accomplished by nothing in the power of man nor God, for not even the Almighty is able to reduce people to a level without constructing them all by the same plan. The more degradation is put upon a person of refinement, the more he is softened and uplifted by it, because his true nature shines out in the face of persecution. The more a person of an opposite nature is placed in a position of responsibility, the more he shows the coarseness of the grain.

Neither man nor Nature is able to supplant all the inherent tendencies which are the fruit of previous embodiments. Knowing this, it is foolish to prate of equality. As well demand of the soil to bring forth two of the most thrifty plants so much alike that even the leaves are distributed in an equal manner, the same number being on their corresponding stalks.

The social distinctions conferred by the world are usually the reward of some species of merit. The Victoria cross stamps the British soldier as worthy of his sovereign's commendation. The sight of organized society looking for any sort of a return to primitive conditions such as prevailed among wandering tribes of nomads is absurd. Even under those circumstances the sheik or chief had his own rude servitors. It is hardly necessary to say that the first distinction conferred upon a successful general is an advance in the ranks. So the sight of signal services rewarded shows beyond a doubt that Nature imposes obligations, and that any form of socialism with its dreams of reducing all men to a common level is as futile as the effort to restrict immigration by putting a tax on immigrants.

To deprive a person of his own rightful place on the ground that he is not so advanced as his neighbor in the art of conversing properly, is sometimes regarded as a necessity. When this is done the person is subjected to a process of culture until he is more symmetri-

cally developed. The very fact that it is regarded as a necessity shows that there are certain adequate and accepted standards which belong to polite society, but which have their root in intrinsic necessities. The sooner these are understood as not restricted by placing a bar upon the leveling process of socialism, the better. Two persons equal in refinement may have totally different talents.

The reduction of people to a common level is an impossibility, because they are as different as possible. The oak sapling stands as erect as ever when exposed to the wintry blasts, but the tender vine has to be supported, not because it is inferior in grace or beauty, but because its nature is different. The tenacity with which it clings to its support, shows inferiority in a certain direction, but this is more than compensated by its vigor and persistence under proper conditions.

The state has to be served by those who are in sympathy with its institutions, so that there may be absolute unanimity of feeling between the members of the community. If it were possible to elect a man for an important office, when he felt that the office itself was needless, he would hardly be a profitable servant of the state.

Under a communistic mode of life, a person is freer to seek the road along which his talents will best come into play. He is not compelled from the necessity of competing with his neighbors to take up work which is irksome to him, neither is he obliged to give his vote to a great corporation in order to secure the means of subsistence. He works for the state and is fed and clothed by the state; therefore is he indeed the servant of the state, dignified by the title and by the fact that he is seeking other ends than the petty and sordid.

The opening for restraints upon the vices in a communistic society is far in excess of that afforded by the ordinary township. There is no temptation to push the neighbor to the wall, to put whiskey into the mouth, nor to gamble, because these things are outside the horizon of the man who is seeking to serve the state as his highest end.

The communistic bodies in the United States have been successful where they have not sought to deprive the body of citizens of their natural rights as conformed to duty and religion.

The Champion of the Negro in the South.

THE VISIT of President Roosevelt to the Southern states completes for him the tour of the country. When he returns to Washington he will have visited every state in the union during his term of office. He has done much to cement the friendship between the sections visited, and his progress in the South has been of the nature of a triumphal entry. He has been seen by the majority of his countrymen and his face is familiar to most of the school children along his route. It is one of the best examples of fraternal love when the residents of the different sections of the country unite in praising the chief Executive. His speeches are the sub-

ject of specific interest and are eagerly scanned by readers in all parts of the United States.

The salient feature of President Roosevelt's trip has been the obliteration of party lines in deference to hero worship. The management of the South has been one of the happiest incidents of his official career. In his speeches along the route he has sought to conciliate no one, but to be frank and honest in expressing his thought that the breach opened by the civil war is forever closed; that there is now, no sectional disturbance, no lingering trace of animosity nor of jealousy. The different parts of the Union have looked forward to his visits in a questioning spirit. He has never failed to make a favorable impression nor to acquit himself of the task of meeting his constituents in a manner to reflect credit upon himself and the country.

During the progress of his present journey he has found time to encourage all parts of the nation by the delightful news that the Panama canal has been found less difficult of execution and costing less than has been feared. He has taken special pains to recommend to the people of the South a candid consideration of the benefits to be derived from the completion of this canal, especially in reference to themselves. The prestige to be derived from the construction of a work so difficult as to be abandoned by the French government, was described at length and the fact dwelt upon that the United States must prepare her navy to police it when done. The particular advantages to be derived from an international canal so contiguous to the Southern states was made prominent in this newspaper at the time when the enterprise was before the Senate. It is gratifying to learn, not only that the expense will probably be smaller than has been estimated, but also that the danger from fever under proper sanitary regulations is shown to be less than in New Orleans. The apparent difficulty of building this canal has frightened a great many engineers, but with the certainty of construction the obstacles have diminished, showing that they were more than half imaginary, like most evils dreaded in advance.

The President emphasized the discovery made by himself in his pilgrimages that the average American is about the same in one part of his country as in another. The enthusiasm for Mr. Roosevelt in the South did not cool at the sight of his itinerary as including a visit to Tuskegee in order to uphold the work of elevating the Negro race by his presence in that institution. It is well known that there have been objections to the authority exercised by President Roosevelt in favor of the colored man. In distinguishing Booker Washington, he was showing discrimination and tact. He was publishing to the world that in his opinion a man of true integrity who has devoted himself to the upliftment of his race and has gained culture by toilsome effort, is entitled to consideration, be he white or black. The author of "Up From Slavery" has made a distinct impression. He has commended himself to all by his aspirations, not only to learn himself, but to raise his fellows.

The Negro is here and the manner of his coming creates an obligation for the descendants of those who brought him to this country. The President, in showing himself the protector and champion of a race that must claim help and pity for many years to come, needs no excuse for his friendship for its chief representative, even in bringing him to his own table.

The tour has been the means of obliterating sectional jealousy, of encouraging the South, of diverting attention from impending troubles, of assuring the country that President Roosevelt's tact is unimpeachable in saying that every trace of sectional feeling has been obliterated.

A Pleasant Anniversary.

A VERY PLEASANT occasion took place in the Koreshan Community in Estero, Oct. 26, in honor of the anniversary of the birth of Prof. U. G. Morrow, the able Editor of THE FLAMING SWORD. No doubt the friends all over the world who love him through his writings, will be pleased to add their felicitations to those of his brothers and sisters, as well as to have some account of the festivities.

KORESH, whose voice is listened to with the deepest reverence by his disciples, was pleased to devote one of his wonderful discourses to the celebration. He spoke of Prof. Morrow with much feeling and highly praised his energy and persistence in the extension of the air line on the west coast of Florida, an experiment which afforded a practical test of the accuracy of the Cellular Cosmogony taught by KORESH many years previous to this demonstration.

"Other men," said KORESH, "are praised after they are dead, but Prof. Morrow will be praised after he is alive." KORESH spoke of the fact that it had been ten years since Professor Morrow had come into the Koreshan field of work, and that during this time his energy, persistence, and pertinacity had never wavered.

The congratulations of the Pre-Eminent, VICTORIA GRATIA, were accompanied by a beautiful bouquet of roses which she presented to the Professor in token of her friendship and appreciation of his efforts to spread the truth. Professor Morrow responded in the happiest vein to the birthday greetings and thanked all for their kindness. He touched upon the fact that ten years had elapsed since his first entrance into the Community, and expressed his entire devotion to the work of extending Koreshanity.

In reply to the question, How old are you, the Professor read some verses written for the occasion in a style both graceful and humorous by Sister Isadora. The evening festivities were much enjoyed by all, and the Professor may feel that his personal worth as well as his intellectual attainments are deeply appreciated.

Prof. Morrow began to edit THE FLAMING SWORD in 1897, and during the time that he has exercised the editorial function, the paper has been enlarged and much has been added to its typography. It has greatly improved in regard to the amount of original matter contributed. It is but fair that Prof. Morrow should receive the congratulations of his own community, joined to those of the many subscribers who have received the benefit of his instructions through the pages of printed matter from his pen issued weekly in this newspaper. He has the support and affection of the Staff of Contributors.

The Incompleteness of Man.

IN THE "Soul of man under Socialism," Mr. Oscar Wilde treats of the necessity for individual development, excusing it on the plea that "Man is complete in himself." Is this the universal testimony? Can it be supported by the facts of psychology?

Were man complete in himself, there would be no need of special teachers to direct his understanding, no need of a Deity to provide the means of completing his work by crowning him with the attributes of divinity. He is understood to be imperfect, fragmentary, so much so that the Italian specialist Lombroso, has contended that men of genius are all mad. The deviation from the normal in the case of men like the great writers has to be offset by certain defects, very obnoxious to those who admire the genius without comprehending the law of its seclusion from the praise of those who would be blinded by the glare of brilliancy in such men as Daniel Webster, were it not for their deficiencies in other directions.

Jesus could say, "Ye are from beneath. I am from above." He distinguished between Himself as the perfect man and the members of a lower creation. Emerson also takes the view that there are no symmetrical characters. Were man complete in himself, he would be symmetrical—not so impotent in one direction and so strong in another. The idiosyncrasies of men of genius have been too often quoted to require further proof. Musicians, especially, while they reflect some strain of the universal harmony, are remarkable for their excesses. Even Shakespeare, the poet of music, had the vices of his times, despite his knowledge of the world and of human motives. The very existence of what is known as the "sex evil," and the impotency of man to cope with it, or stamp it out, shows that he is incomplete, for the two elements of being are disunited in himself. The worst phases of this evil are seen in the effort to restrain it by public licence, for this is a confession and an acknowledgment of it as a fact impossible to be overcome.

"Ye are complete in Him." This was an authoritative statement from the Apostle to the Gentiles. It reveals the whole secret of the Messianic office. It is in the Lord that the entities of completion are to be found. He is two-in-one, the complete being, the whole number.

Emerson did not recognize the Messianic function because he taught that man could find completion in Deity without the intervention of prophet, priest, or king. The recognition of the need of a personality to bring the interior into natural relations and to put men into the enjoyment of perfect unity with Divinity, is the climax of educational development. The invisible Deity has to come into view. He has to be sought and recognized for the sake of the beings whom he carries in his brain. The completion of humanity comes from a baptismal energy shed upon it from above,—a spiritual energy which descends like dew upon the thirsty earth. This energy is the actual substance of life imparted by the man in whom there are millions of entities all related to the race of mortals. Until such a completion comes to crown human development, every man is but wheat and tares, therefore imperfect, fragmentary.

General Contributions

THE RECOGNITION OF THE LIVING NAME.

The Personality of the Life-Giver; the Impartation of Life Through the Messianic Function; the Confession of the New Name.

BERTHALDINE, MATRONA.

THE GREAT BRAIN of the universe, the Cellular Cosmogony, from which the Tree of Life proceeds, is infolded from cycle to cycle of gyral progression, in the wee small compass of its anthropostic conarium, a Man with a name to live. He lives, and the life of a world that was and is to come is "hid with Christ in God." To give life to one's name or personality is an insatiable, torturing desire of the mortal human heart. Fortunately, the Almighty lives to let live; and apart from his Messiahship there is no perpetuity of forms of life. Hence the inestimable value of the knowledge of the truth concerning the Messianic law and the Messianic life-line. The confession of the Messianic name, which imparts its life to an age or cosmos of personalities, is absolutely essential to personal salvation.

In reviewing the history of the Christian era we find that the name of Jesus the Christ has been the one name of Almighty power to move the world and involve its history in the interests of a grand central line of racial progression. This world or cosmos of humanity at large has been compelled to confess the name of its central Messianic hero, by recording the date of his birth on every document of state and church. This form of confession, in the aggregate valuable, is not however, of the requisite quality and degree of value which gives title to life, to a name to live.

To confess a Messiah actually and naturally is to obey, to "do his commandments." This form of confession gives right to eat of the Tree of Life, and live for the age in whatever degree of life is due to be manifest, and anything short of this does not. A careful comparative study of the human brain and of the cosmogony of the physical universe, is of the greatest possible aid in giving the seeker for life a scientific understanding of how to obtain it. Mortal man can never reach the fruit of the Tree of Life minus a knowledge of the conarium and the glandula vitæ of the Grand Man formed of the kindred nations of the earth. The conarium of the Grand Man is demonstrably the Messiah, the appointed and anointed man of his age for the transmission of the forces of life which is life indeed, to the receptacle prepared for their regeneration as the ruling kingdom of the world or age to come.

The Messiah of an age or social cosmos is the storehouse of its holy Seed. He is also its Sower and Reaper. He cannot sow what he has not reaped and gathered into himself as the Lord and heir of the harvest. Therefore, in the conarium we must expect to find a focalization of spiritual forces aggregated from the heavens and the earth of the culminating age, which heavens and earth

are described as "waxing old as doth a garment" in the time of the end. We must expect to find these forces cosmopolitan and organic, since they are described as a descending City and as a vitalized Bride, the Mother of all living. When the forces are aggregated to descend to the outermost parts of the earth for its inheritance and transfiguration, the Master of the forces deals with man on a natural, practical plane of applied science to the life that is for its transmutation to the form and quality of life that shall be. The receptacle for this meeting of the ascending and descending and conflict of forces is called the crucible. Practically, this is a church of Christ that has a "name to live." It may be viewed also as a golden bowl for the reception of the holy oil that feeds the fires of the age-lasting crucible. The name to live possessed by this final and new church of the ages, is the final and new Messianic name, whose mission is to restore to the Gods their divine personalities or names written in the Lamb's Book of Life.

The Messiah being the Father-Mother of this new church or matrix of a renewed universe, it necessarily takes his name and shares his fame. The church as an organic form with animated functions, being the matrix of a renewed universe ("Behold, I make all things new"), reveals the primal glory of her maternity in a feminine Head involving the masculine forces of the divine humanity, the Sons of God, said to spring full-armed from the head of Jove. The forceful thoughts of the Goddess have power, aided by the elaboration of the divinely organized and directed mediumship of her personality, to materialize from the throne they inherit, and to appear among mortals as Immortals, each a Man among men having his Father's name self-evident or "written in his forehead," by the expression of his intellectual and affectional power. These God-born personalities give their lives for the perpetual fame of that Name which in their estimation, is above every name, the family name obtained by the sacrifice of the first-born Son of God, who gave his flesh for the life of the world, when his spirit returned to the God who gave it, the spirit of the wisdom and understanding of the law, illumined by genuine science.

Now that the end of the age is come the search of the wise of this world should be for the "Sign of the Son of man in heaven," the Messianic name or personality due to appear and to be confessed by the keeping of his commandments, for which he finds the Decalogue an all-sufficient expression. The present Messiah has a name to live and a church for man to enter for his final crucifixion with God by a covenant relation which effects his at-one-ment with the holy Seed and Savior of men. As of old he saith, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven;" and he now addeth "before my Mother which is in heaven."

The final Messenger being the foretold "He" or personality of the coming Spirit of Truth of the divine wisdom of the Godhead, fulfills the promise of Jehovah Jesus, who said, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. * * And he will shew you things to come." The Prophet of the age to come foretells the Gods' creation of a new thing in the earth—a new Womanhood to encompass and project as the radii of all her glorious being, their all-glorious Manhood of deific origin, the Prophet of their anointing as Kings and Priests unto his Name, the infolding names of all living. "Seek and ye shall find." "There standeth one among you, whom ye know not," the sinner's Friend, the predestined Overcomer, and Faithful Martyr. "Seek ye the Lord while he may be found, call ye upon him while he is near," if thou wouldst have a name to live.

In The Editorial Perspective.

THE EDITOR.

THE FACTORS OF DESTRUCTION are as necessary as the factors of construction; they are operative everywhere in the various planes of existence, and their uses are important and their results desirable from the universal point of view, else they would not be active. If that which is destroyed could not be restored in time, destruction would not be tolerated by the Powers of universal perpetuity; but we are satisfied with all the various changes that take place in cosmic activities because they are not only inevitable but necessary. Everything occurs according to law, and because it does, the ultimate end for good is guaranteed. Disaster and catastrophe frequently occur in the human world. Nature at times seems unmerciful, and loss of life is horrifying whether it occurs in storm, earthquake, or volcanic eruption—and no less so in pestilence and warfare. The most unreasoning view is forced upon the world by orthodox modern Christianity. If but *one* earth-life is allotted to man, with no purpose or possibility of his return to the world of natural experiences, catastrophes would indeed seem terrible beyond conception. If, however, we recognize the fact that the universe guarantees ultimate reward to everything of life, no matter what be its experiences or the extent of its sufferings, we perceive that every event of man has its use and its inevitable result in the summing up of human experience. The Almighty could thus rightfully and justly in accordance with a hidden purpose, dispose of the natural life of 30,000 Israelites by earthquake, or the life of his enemies by the thousands. The great Alchemists frequently needs an abundance of elements for his crucible, and his demands are supplied according to law, no matter how much the ignorant may misconceive his purpose. It has seemed to many minds that the slaughter of infants in Bethlehem and vicinity, after the birth of Jesus, was a terrible thing, and ought not to have been permitted; and it seems that the Almighty was diligent in protecting the life of his Son, but did nothing to save the natural life of the thousands of children who were slain on account of the divine Child. Yet the slaughter had its uses, and in the divine purpose it was necessary. It was the operation of the principle of sacrifice, of pruning, that energies might be directed in the channel and sphere of fulfilment of a purpose in the development of the fruit of the age. There is a sublime truth disclosed in the narrative of the slaughter. It is that of reincarnation. The bereaved motherhood fulfilled a prophecy—that of the weeping of Rachel. Was it indeed *Rachel* weeping for her children? If so, the spirit of Rachel was in the motherhood of the children slain. And why Rachel? Jesus was of the tribe of Judah; Judah was a son of Leah, the first wife of Jacob; but Rachel, the second wife was the most beloved, and Joseph the most beloved son. Even upon Joseph depended the history of the progress of the Hebrews, for upon his account they went down into Egypt, where Moses the Deliverer was born. Rachel was not to come into fruition at the end of the Jewish dispensation; Rachel was to be childless, and typical of that condition, a representative mater-

nity dominated by the spirit of Rachel, was to be deprived of children. And Rachel indeed wept. But the promise is that she shall be rewarded, and that the children "shall come again from the land of the enemy. There is hope in thine end, saith the Lord, that thy children shall come again to their own border." Rachel in the antitypical sense is to bring forth at the end of the Christian dispensation, when the reincarnated Joseph shall come as the Shepherd and Stone of Israel, and bring to birth the thousands of Sons of God. Rachel means the ewe of God. Jesus was the the Lamb or Ram; so Rachel must be typical of that church or matrix from which are developed through regeneration, the offspring of the Lamb and Ewe, the Bridegroom and Bride, the Lord and his church of the regeneration. The children of Rachel are to come again; and at the end of this dispensation she is to be comforted. Her typical children were slain that the life and work of the one Son might be augmented; then the *one* Son, the Lamb, was slain, that many Sons might be brought to glory, the glory of perfect Manhood in the earth. The fulfilment of the promise to Rachel is at hand; already in the strength of science, the beloved son, Joseph, of the Jewish age, and Peter the Apostle, of the Christian dispensation, stand as the promised Shepherd, the re-embodiment of the infolded life of the Lamb that was slain.

IN A RECENT issue of the *Scientific American*, a correspondent asks the following questions which are obviously difficult to answer from the modern scientific point of view: "1. Is force an inherent property of matter? 2. Is life a force, differing from gravitation or chemical affinity only in degree? Or is it an entity, separate and independent of matter? 3. Are life, soul, and form identical? If not, what is the difference? 4. Is the brain the reasoning organ, or the organ of that which reasons? 5. Is it the quantity or the quality of brain, or both quality and quantity of brain combined, that are responsible for the degree of reasoning power possessed by the individual?" These questions are difficult to answer from the standpoint of the modern scientist because he is not in possession of the laws and principles of relation of spirit and matter, nor the source of life in form and function. The editor of the *Scientific American* is perhaps conversant with all that passes current as science; and his replies to the above questions are perhaps as definite as anything presented in modern scientific literature. Let the reader take these answers and contrast them with the science of form and function as presented in the literature of the Koreshan System, and particularly with the series of articles on the brain by KORESH, now running in these columns. The replies to the above questions, are as follows: "The questions which you submit are truly of great importance, but they can hardly be classified as scientific questions in a physical sense. They are rather metaphysical or philosophical, and one's answers would be very powerfully influenced by his general views upon philosophy. We should hesitate to project a discussion of

these matters into our columns, since when one has given his answer, his answer is simply his opinions, and another has as good a right to differ as to agree. We think it is generally held that force is not inherent in matter, since the same amount of matter can have different quantities of force at different times. For example, water in the forms of ice and steam possesses very different amounts of force from what it has as water. At absolute zero matter has no heat energy. It is probable that some hold the material view of life, that it is similar to ordinary forces, but that is not our personal view. We think, too, that the brain is the organ of a being who reasons, acts, and controls his own actions, for which he is held responsible both in law and morals. This view seems to us to be fundamental to the existence of the state and nation, as well as to morality. So, too, we should say that quality of brain is more controlling than quantity, although very small brains are usually indicative of low intelligence. No balance can determine the qualities of a brain completely, any more than a scalpel can separate, or dissect life from the living being, and say, 'I have found it.' It is with no spirit of boasting or pride, but with gratitude, that the student of Koreshanity can say that on the above subjects, where all before was in obscure darkness, there has come to him a clearness of conception of the fundamentals of life and being, springing from the light of Koreshan Science.

THE PRESIDENT'S TOUR of the South will, of course, find record on the pages of the history of American progress. His visit was one of great importance to the interests of the North as well as the South. It cannot be doubted that many things said to him on his tour will also live in the memory of history. It means a great deal for the South to welcome the President. The war of the Confederacy was not ended when General Lee surrendered his forces to Grant; the sectional feeling continued for long years, and the warfare continued along other lines of contest. To have the South acknowledge that the sectional feeling is obliterated, the barriers between the North and South removed, is a strong evidence that the interests of the nation are one. The President makes friends wherever he goes, and on his tour he has called forth expressions which in the future will stand out in bold relief against the dark background of the notable struggle in the Sixties. Very appropriate were the words of the Honorable J. T. Graves, at Atlanta, when welcoming the President: "The chief ruler of 75,000,000 people can neither be sectional nor partisan. He must be himself—true to himself, true to his convictions, and true to the public, according to his lights and to his loyal love for the whole land which he calls his country, and for all the people who are committed by the Constitution to his care. * * And when we abstract upon this occasion the distinguished individual from the illustrious official, we must measure the man who * * has risen nobly to the demonstration of courage, candor, and kindness—honest, brave, a gentleman with a yard-wide streak of human nature in his blood that makes him akin and comrade to every other man of red blood and a human heart about him." The speaker closed his welcome with the significant words: "Mr. President: Let the red lips of these Georgia roses tell

you that Theodore Roosevelt has won the heart of the South." Thus the President has finished the work of the final conciliation of the South which was begun by McKinley; and more, he has extended his hand of assistance to the Negro of the South, and notably sanctioned the work of Booker Washington at Tuskegee, Alabama, where he addressed thousands of people in the interests of the great work of the moral and intellectual culture of the colored race in America.

THE PRINCIPAL characteristics of the American people form a subject of discussion by Professor Ross, of the University of Nebraska. That there is a distinct American breed he has no doubt. The formation of the American type, he says, has been due not to climate nor to interbreeding, but to true selection—only men and women of particularly hardy and independent character venturing to cross the ocean before the days of assisted immigration; and that the energy of our ancestors has been transmitted to the present, and now finds expression in the people of the great Republic. Thus it would seem that through the processes of pioneering a new spirit of activity came to America; and it would seem, if the distinct American stock was not due to climate nor to interbreeding, that something higher than physical relations has to do with the making of distinct types and races. But it is quite essential in considering the subject of new breeds or types of mankind, to view and weigh every factor of race-blending and race-perpetuity. The composite character of the American people has not only come through the blending of bloods, but through the commingling of ideas, and the development of the English language from the roots and words of the languages of various peoples, both ancient and modern. America lies in the path of destiny, and in America there is to come the crisis of the closing dispensation and cycle, as well as the great climax of life and power. This is in contrast with the views of Professor Ross, who holds that Americans may have already reached their zenith anthropologically. Doubtless he is unable to trace the path of progress beyond the frazzled border of the old order of the world. He is not much of a prophet who cannot cross the crises of the age and perceive glory of the new day, not only with its distinct American type of mortals, but the highest type of manhood manifest in the race of the Gods in earth.

AMERICAN civilization is supposed to place a high estimate on education, but if that estimate be gauged by teachers' salaries, it is not very high. In a recent report to the National Educational Association, it was shown that in some of the principal cities of the United States, many teachers receive smaller pay than street sweepers. Thus trained mental labor receives less compensation than untrained and unskilled manual labor. Is this because education is not highly appreciated, or because the teacher's profession is overrun with incompetents?

THE SCIENTIST who undertakes to solve problems by empirical processes without the application of definite principles, "forgets" his answers like the ignorant school-boy in mathematics.

The Open Court of Inquiry.

THE EDITOR.

The Air Line and Concave Water Level.

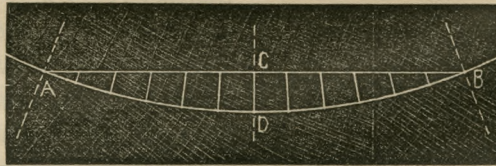
"It seems to me that a critical examination of two etchings in the book *CELLULAR COSMOGONY*, is alone sufficient to defeat your new astronomy. In etching No. 4 (page 92), three lengths of the Rectilineator show a perfect level with the horizon, and according to your own word they are level. In etching No. 7 (page 140), you also show three sections of the apparatus, which are also perfectly level; and yet do not appear to be in agreement with the horizon. How one set, the exact duplicate of another set, both perfectly level, can show differently on the horizon, is more than I can see—especially, when you use the horizon as proof of the correctness of the first etching. Certainly if the two instruments are exactly alike, both level, they both must agree with the horizon regardless of any line or anything else."

Now we have had the idea that the two etchings referred to were in direct corroboration of the scientific declaration of the earth's concavity. There is a misconception *somewhere*, and we are decidedly inclined to believe that it is with the inquirer. Of course, a leveled straight-edge will line up with the horizon at all times anywhere; and any two or more leveled straight-edges must agree as related to the horizon. Our inquirer makes the mistake in supposing that the Rectilineator in etching No. 7 was *level*. The only kind of a surface on which a straight line could be continuously level, would be a *flat* earth.

We may illustrate this by the accompanying diagram. ADB is the arc of concave curvature. ACB is the chord of arc, necessarily touching the arc at A and B, and being most distant from and above the arc at C. We began the survey of a straight line at C. There the apparatus was parallel with the water level; there it lined up with the horizon, and there only, for as we proceeded with the work of projecting a straight line from C to B, the *curved* surface of the earth or water approached the air line at a definite, measurable ratio. The line at various points between C and B could not be *level*, because not parallel with the water, which presents a curved surface. We did not survey a level line; we surveyed a *rectiline* over a level surface, and that rectiline was level at point C *only*, just as in

the diagram the chord is parallel with the water at C.

We did not intend to show that the apparatus in etching No. 7 was level. We called attention to the fact that in etching No. 4 the instrument was level, as shown by the horizon. We wanted to make that emphatic. But etching No. 7 was placed "*in contrast* with etching No. 4," as it showed a decidedly different relation to the horizon. We said: "This corroborates the testimony of the Visiting and Investigating Committee, given at top of page 196. The horizon is in the West; the southern end of the apparatus is lower than the northern. The view of the southern horizon over the sections of the apparatus is shown in No. 6. This photograph, taken in connection with etching No. 4, will give the reader



Arc and Air Line in the Koreshan Survey.

tangible and indisputable evidence of the convergence of the chord and arc in demonstration of our statements of the facts of the entire survey."

The intelligently critical student will readily perceive that if the earth were *convex*, the projection of a straight line as a tangent departing from the earth more and more, would have shown the sections of the apparatus at the end of the survey, to sustain an entirely different relation to the horizon—the southern end of the apparatus would have been higher than the northern, because the line would be constantly rising as related to the downward curvature of the convexity.

Perhaps these suggestions will help the inquirer out of a difficulty. It is too much to ask one's self to see through such a muddle of one's own creation as that presented in the above inquiry. The best way is to carefully study what we have presented in plain language, and then there is little or no difficulty. Etchings No. 4 and 7 are still emphatic in their testimony of the concavity of the waters of the Gulf of Mexico as they extend along the west coast of Florida.

Stopping the Processes of Death.

"Suppose one never came into the light of conserving the life forces for the attainment of immortality in the flesh, till after the age of seventy? Is there any hope of life for such at the close of this cycle?"

"In an article quoted in a recent number from the New York *American*, this sentence occurs: 'It is a disgrace to die young through your own negligence;' and in parenthesis from the Editor of *THE FLAMING SWORD*: 'It is as much a disgrace to die old, now that Koreshanity reveals the laws of immortality.' Does this infer that an old person by conforming to the laws of Koreshanity, need not die, but become immortal? I thought the state of immortality was not to be attained or conferred until the translation of KORESH."

Koreshanity reveals the laws of immortal life. These laws are absolute. Obedience to these laws brings the inevitable reward of life, just as disobedience has brought death. It is merely a question of *obedience*, but that means a great deal. It is not a question of age. Whosoever actually and truly accepts the truth of Koreshanity, and begins actually and truly to obey the laws and apply the principles of that truth, begins at once to *stop* the processes of death. Thus the Koreshan hope is a broad one; its truths are vital and certain.

Koreshanity makes no promises to particular personalities who may accept its declarations. It declares the laws of life and defines them, and reveals the methods of application. There are many who accept the system, but fail to apply the principles. All such who fail cannot hope to avert the catastrophe of corruptible dissolution. But there is a hope extended to those who may now in full faith, pass out of the natural before the culmination. Every religious body has its own spiritual sphere, into which its devotees pass. The center of the Koreshan church is the Guiding Star of the spiritual world. Into that sphere are gathered progressive entities from the spiritual world, and those who pass into it desiring immortality. That sphere materializes in the descent of the New Jerusalem, clothing the Gods with forms of flesh.

The reward of those who pass out before the culmination is not so great

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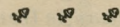
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nor high as of those who overcome in the flesh; but they will be in the kingdom; they will constitute the flesh of the Sonship, not the mentality that governs it. They will constitute the material of the Temple; not the entities inhabiting it. But even that reward is great and high compared with mortal life. Thus every one earnestly striving to attain life, whatever be the conditions of age or physical strength, will reach just that plane of life which is theirs by Destiny.

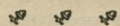


Births During Total Eclipses.

"In THE FLAMING SWORD of August 1, in the Department of Astro-biology, an article on the eclipse of the sun states that experience has demonstrated that births taking place at these psychological moments yield still-born children. Now, I enclose a clipping which does not harmonize with the statement. Please explain."

The newspaper clipping referred to gives an account of how a woman "born under total eclipse of the sun on September 5, 1869," became insane on approach of the solar eclipse on August 30, of the present year, and killed her child.

It would seem from a casual reading of the clipping that the account stood in contradiction to the statements made in THE FLAMING SWORD. We have to submit, however, that no eclipse of the sun, either partial or total, occurred on the date mentioned. The only total eclipse of the sun for the year 1869 anywhere in the world, was on August 7. If September 5 was the date of the woman's birth, she was not born during an eclipse.



Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

Everybody's Magazine.—The frontispiece is a portrait of Charles Edward Russell, who has become noted because of his "The Greatest Trust in the World," which ran in recent months in *Everybody's*. Mr. Russell begins a new series in the November number, "Soldiers of the Common Good," the "Foreword" of which now appears; it is very strong, very radical, and will undoubtedly appeal to progressive millions. The publishers' "Won't you Read the Foreword to Mr. Russell's Series?" is very good and timely. Lawson's usual strong feature is in November *Everybody's*; and another prominent paper is "Ella Rawls Reader, Financier," by Juliet Wil-



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BEAVER FALLS, PA.—Mr. A. L. McDonald, 1305 Fourth Avenue.
CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.
OTTUMWA, IA.—Mr. Madison Warder.
FLORENCE, NEB.—Prof. O. F. L'Amoreaux.
KINGSTON, TEX.—Mr. N. C. Murray.
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.
ENON, O.—Mr. C. D. Shellabarger.
NEW YORK, N. Y.—Mr. P. W. Campbell, 176 W 89th St.
SAN FRANCISCO, CAL.—Mrs. N. C. Critcher, 1309 Hayes Street.
SHIPPENSBURG, PA.—Mr. Frank H. Smith.
DENISON, TEX.—Francis B. Dudley, Box 433.
OGDEN, UTAH.—G. A. Muller.

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TIME to read through the daily and weekly newspapers, the magazines, and reviews, and the special journals that constantly clamor for attention? Can you find time to read enough of them to keep posted even on the important topics of human interest at home and abroad? Does the time demanded by so many periodicals leave you time enough for books?

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bor Tompkins. We should like all our readers to know what is contained in these special articles. Among other papers of interest, finely illustrated, are: "The Rothschilds of France, by Vance Thompson; "The Sacred Animals of India," by Edmund Russell. "The Night that Made me a Revolutionist," by Ernest Poole, is a very strong document taken from real life and purported to be true. Of fiction there is much that is excellent in this number, the whole making up a large and interesting and desirable number for 15 cents.

The *Cosmopolitan*.—Prominent among the many interesting articles in the November *Cosmopolitan*, is Henry Watterson's "European Society Contrasted With Ours." It is finely illustrated with portraits of prominent society women of Europe and America. Those of a scientific turn of mind will read with interest Daniel T. Pierce's "Did America People the World?" Also the two articles on the recent eclipse, by Gabrielle Renaudot and Camille Flammarion. Of interest and value also is the symposium on the "Separation of Church and State in France," giving both the Government view and the orthodox or conservative view. "Transforming the World of Plants," is concerning the work of Mr. Burbank, and is written by Garrett P. Serviss. The article is beautifully illustrated. The illustrations in "The American Dramatist," by Acton Davis, are attractively tinted. The number taken in part or in whole, is excellent, and is believed by many to set a new standard of *Cosmopolitan* quality.

Notice of Election

TOWN OF ESTERO

Notice is hereby given that an Election will be held on Monday, November 20th, 1905, between the hours of 7 o'clock, a. m. and 5 o'clock p. m., for the purpose of Electing Mayor, Clerk, Marshal and four Councilmen of the Town of Estero. Polling place: Koreshan Unity Warehouse.

By order of the Mayor and Town Council.

H. D. SILVERFRIEND,

October 12, 1905.

Town Clerk.

Notice of Registration

TOWN OF ESTERO

Notice is hereby given that the Registration books for electors of the Town of Estero will be open from November 1st, to November 8th, 1905, at the Koreshan Unity Store.

Registration of electors is a necessary qualification.

H. D. SILVERFRIEND,

Registration Officer.

October 12, 1905.

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The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

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BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

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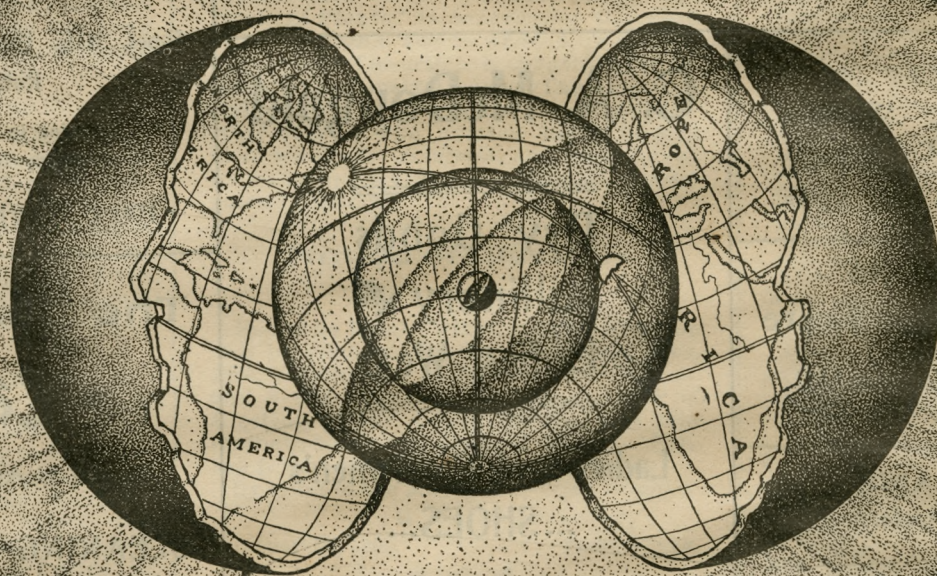
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VOLUME XIX.

ESTERO, FLA., NOVEMBER 7, 1905.

NUMBER 22



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